

2-36
A
P R E S E N T

FOR AN

A P P R E N T I C E.

IV
Literary Article, Champion, N^o 175.

“ A pamphlet hath been twice published
“ within this twelvemonth, called, *A Pre-*
“ *sent for an Apprentice*; which, on account
“ of its unpromising title, I don't question
“ but many others, as well as myself, have
“ overlooked. Seemingly calculated for low
“ and unexperienced life, it excited no cu-
“ riosity in those above that level. It was,
“ therefore, with not a little surprise, that,
“ on dipping into it, I found such a system of
“ morality and oeconomy as persons of all
“ ranks might improve by, delivered in such
“ a style, as the most accomplished readers
“ might be delighted with: in short, a work,
“ which, if universally known, would be an
“ universal good, as containing all the requi-
“ sites to render mankind honest, wise, socia-
“ ble, and virtuous.”



A
P R E S E N T
FOR AN
A P P R E N T I C E:
OR, ~~—~~ K
A S U R E G U I D E,
TO GAIN BOTH
E S T E E M A N D E S T A T E;
WITH
R U L E S F O R H I S C O N D U C T T O H I S
M A S T E R, A N D I N T H E W O R L D.

BY A L A T E
L O R D M A Y O R O F L O N D O N.

G L A S G O W:
Printed for JOHN GILMOUR. M D C C L.

P.

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A PRESENT

[v]

T O

SIR JOHN BARNARD.

S I R,

THE rules, both moral and oeconomic, laid down in the following tract, are so manifestly founded on right reason, and conducive to a virtu-

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vi DEDICATION.

ous and happy life, that they need neither patronage or recommendation.

But precepts resemble pictures; they have form and colour, but want life and motion: and, to render them truly efficacious, they ought to be enforced by obvious and unquestionable examples.

If, therefore, our august metropolis is honoured with a living character, in which all the virtues, that are here inculcated as worthy the ambition of youth, appear in their strongest and most amiable light; and in which all the duties of public and private life, the citizen and patriot, are minutely

DEDICATION. vii

understood, and greatly discharged, it would be an absurdity to publish an essay of this nature, without prefixing the name, to which these noble talents belong, in the front of it: *Be what you SEE*, carrying with it a much more commanding force, than *Be what you READ!* and Virtue herself becoming more venerable, when countenanced by such an illustrious authority.

It is possible, Sir, you may be offended with the application of what is here advanced: but I cannot be apprehensive of one man's resentment,

viii DEDICATION.

when I am doing a sensible pleasure to
all the world beside. I am, with true
respect,

S I R,

YOUR MOST OBEDIENT,

AND MOST HUMBLE SERVANT,

THE EDITOR.

[9]

A

P R E S E N T

F O R A N

A P P R E N T I C E.

DEAR SON,

HAVING already done all that is necessary in the article of expence, for your entering gracefully on the stage of the world, I have considered what might yet be added, to your acting your part well, in order to come off with applause.

Recollecting, therefore, that life is a scene of care, and prudence generally the child of experience and calamity, I have thought it advisable to make you the heir of what know-

lege I am possessed of, as well as my estate; that you may be guarded against all the snares to which youth is obnoxious; and that you may be as well provided with advice in all exigencies, as when under my wing; or as if you had already suffered all I would teach you to avoid.

It is true, this is a task that many fathers (among whom are some names of great distinction) have undertaken already; and the pieces they have obliged the world with, on this subject, are yet extant: a circumstance that may seem to render this little essay of mine needless. But these have directed their thoughts to a pitch above the level of your station; and none, that I know of, stooped so low as an apprentice; to whom, nevertheless, advice was equally necessary.

Hence you will find many articles here, not touched on by their observations; yet such as, when tried, will be found well-worthy your attention. But what concerns you most, is not the doctrine, but the use: for it is not so hard to give good counsel, as to ap-

ply it. Young men are apt to think themselves wisest: but that in general is impossible; because wisdom is the result of time and reflection; and youth must, of course, be almost as much a stranger to the one, as the other.

You have, at least, this advantage then, to trade on the stock I have already purchased; to which if you add your own acquisitions, you may be wiser at your out-set in life, than many others in the close of theirs. If therefore this precaution of mine does not answer, the error will be your own; with this terrible aggravation, that your follies will be without excuse.

I have made it my care to place you with a man of character and ability in his profession; from whom, I hope, you will daily receive the most cogent inducements to the exercise of virtue, by his virtuous example. Remember then, in the first place, that all duties are reciprocal; and, if you hope to receive favour and indulgence from him, you must, first of all, endeavour to deserve it by

your obliging and ingenuous behaviour. As you fill the character of a servant, it will be expected you will act as a master: and, if you acquit yourself, not only inoffensively, but meritoriously, you have, as it were, bespoke the opinion of the world in your favour, and may hope to be encouraged, trusted, and served accordingly. The grand foundation of which must be an inviolable attachment to *truth*, both in *word* and *deed*.

To *lie* to the prejudice of others, *Lying*. argues malice and villany; to *lie* in excuse of ourselves, guilt and cowardice; both ways, a design to delude with false representations of things, and advantage ourselves by the deceit. Now, however artificially we may carry on this infamous practice for a while, in the end it is always discovered, and it is hardly to be imagined what infinite contempt is the consequence. Nay the more plausibly we have conducted our fallacies before, the more severely shall we be censured afterwards: from that moment, we lose all trust, all credit, all society; for all

men avoid a liar as a common enemy: truth itself in his mouth loses its *dignity*; being always suspected, and often disbelieved.

If, therefore, you should ever unwarily fall into an offence, never seek to cover it over with a *lie*: for the last fault doubles the former; and each makes the other more inexcusable: whereas what is modestly acknowledged, is easily forgiven; and the very confession of a small trespass establishes an opinion that we are innocent of greater.

But *truth in speech* must, likewise, be accompanied by *integrity* in all your *dealings*; for it is as impossible for a dishonest person to be a good servant, as it is for a madman, or an idiot, to govern himself or others by the laws of common sense. Dare not, therefore, allow yourself even to wish to convert the property of another to your own use; more especially, where it is committed to your charge: for breach of trust is as heinous an aggravation of theft, as pretended friendship is of murder. If, therefore, you should be lucky in your frauds, and escape without be-

ing punished or detected, you will nevertheless stand self-condemned, be ashamed to trust yourself with your own thoughts, and wear in your very countenance both the consciousness of guilt and dread of a discovery: whereas innocence looks always upwards, meets the most inquisitive and suspicious eye, and stands undaunted before God and man. On the other hand, if ever your knaveries come to light, (to say nothing of the penalties of the law), with what shame and confusion of face must you appear before those you have wronged? and with what grief of heart must your relations and friends be made eye or ear witnesses of your disgrace? Nor is this all: for even supposing you should be convinced of your folly, and sincerely abhor it for the future, you must, nevertheless, be always liable to suspicion: and others will have the boldness to pilfer, on the presumption that you will be understood to be the thief.

But it is incumbent on you,
Connivance. not only to be honest yourself,
 but disdain to *connive* at the

dishonesty of others. He, that winks at an injury he might prevent, shares in it ; and it is as scandalous to fear blame or reproach for doing your duty, as to deserve reproof for the neglect of it. Should there be, therefore, a general confederacy among your fellow-servants, to abuse the confidence or credulity of your master, divulge it the very moment you perceive it, for fear your very silence should be thought to participate of their guilt.

There is still another sort of fidelity, which may be called that *Fidelity of affection*, as the other is of *action*; being almost of as much consequence too; and what never fails to endear you to those in whose favour it is employed : I mean that of *defending* their reputations; not only negatively, by avoiding all reproachful, indecent, or even familiar terms in speaking of them; but positively, by endeavouring, at all times, to vindicate them from the open aspersions and base insinuations of others.

But, that your integrity may
Temperance. be permanent, it must be found-
 ed on the rock of *temperance*.
 First, therefore, banish sloth, and an inor-
 dinate love of ease; active minds being only
 fit for employments; and none but the in-
 dustrious either deserving, or having a pos-
 sibility to thrive: which gave occasion to
 Solomon to exclaim, *The sluggard shall be cloth-*
ed with rags; because he cries, Yet a little
more sleep, a little more slumber! But the folly
 of sleeping away one's days is obvious to the
 dullest capacity; it being so much time abat-
 ed from our lives, and either returning us in-
 to a like condition with that we were in be-
 fore our births, or anticipating that which we
 may expect in the grave. In short, sleep is
 but a refreshment, not an employment; and,
 while we give way to the pleasing lethargy,
 we sacrifice both the duties and enjoyments
 of our being.

Neither is it enough to avoid
Pleasure. sloth; you must, likewise, fly
 the excesses of that enchantress,
pleasure.

pleasure. Pleasure, when it becomes our business, makes business a torment; and it is as impossible to pursue both, as to serve God and Mammon. You may, perhaps, think this lesson hard to learn; but it is, nevertheless, the reverse of the prophet's roll; and, if bitter in the mouth, is sweet in the belly.

To explain my self more fully on this head: Do not imagine I mean by this, that, though you must live by the sweat of your brows, you must not reap the harvest of your own labours. Neither God or man exacts it of you, nor would nature submit to the ungrateful dictate, if they did. I speak only of pernicious or unlawful pleasures, such as are commonly ranged under the word *intemperance*, such as prey on the body and purse, and in the end destroy both.

Excess is a pleasurable evil, that smiles and seduces, enchants and *Excess*. destroys. Fly her very first appearance then: it is not safe to be within the glance of her eye, or sound of her voice; and,

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if you once become familiar with her, you are undone. Let me further add, that she wears a variety of shapes, and all pleasing, all accommodated to flatter our appetite and inflame our desires.

To the epicure she presents delicious banquets; to the bacchanal, store of exquisite wines; to the sensualist, his seraglio of mistresses; to each, the allurements he is most prone to: and to all, a pleasing poison that not only impairs the body, but stupifies the mind, and makes us bankrupts of our lives, as well as our credits and estates.

Above all things then be temperate. And, first, in *eating*. One expensive mouth will wear out six pair of hands: and a shilling will appease the wants of nature more effectually, as well as more innocently, than a pound. This caution deserves your attention so much the more, as you are stationed in a city, where one of the reigning vices is the riot of a prodigal table; a riot that has been severely inveighed against by our more abstemious neighbours,

and which even an effeminate Asiatic would blush to be reproached with.

But, however injurious this species of excess may be to the *Drinking.* body, or the purse, it is not so criminal, in many respects, as that of living only to be a thorough-fare for *wine* and *strong drink*. For he that places his supreme delight in a tavern, and is uneasy till he has drank away his senses, renders himself soon unfit for every thing else: frolic at night is followed with pains and sickness in the morning; and then, what was before the poison, is administered as the cure: so that a whole life is often wasted in this expensive phrenzy; poverty itself only cutting off the means, not the inclination; and a merry night being still esteemed worth living for; though fortune, friends, and even health itself, have deserted us; nay though we are never mentioned but with contempt and disgrace, and to warn others from the vices that have been our undoing. When you are most inclined to stay an-

other bottle, be sure to go. That is the most certain indication which can be given, that you have drank enough. The moment after, your reason, like a false friend, will desert you, when you most need its assistance: you will be ripe for every mischief, and more apt to resent, than follow any good counsel that might preserve you from it.

There is, likewise, an intemperance in *dress*; which, though not so blameable or dangerous as either of the others, is nevertheless worth your care to avoid. Though this folly is not of English growth, it agrees so well with the soil, that it flourishes rather more here, than where it first sprung up. Pretenders at court, frequenters of public places of resort, and those who would dazzle the ladies, first adopted the fashion; and from them, though with tenfold absurdity, it has spread to the inns of court, and *Royal Exchange*. Dress is, at best, but a female privilege; and, in men, argues both levity of mind, and effeminacy of manners. But, in a citizen, an affectation of this

kind is never to be pardoned: in him it is a vice as well as a folly, as opening a door to extravagance, which never fails to be attended with ruin: and the prudent never care to deal with a man who must injure either them or himself. Where-ever there is a woman in a family, there is a natural issue for all the expence that can be spared on that article: and that poor wretch must have a miserable head, who would inflame his wife's follies, by his own. In short, son, to lay out money in fine cloths, may be justified in fortune-hunters, because it is their stock in trade; but in nobody else: the wall in the street, or some little deference, where you are *not known*, being all the advantages attending it; and, when you *are*, absurd finery is no more regarded, than a poor player on the stage in the robes of a prince. The fop, who came into the presence of Henry VIII. with an hundred tene-ments upon his back, would have had twice as many hats off, if he had annually put the rents into his pocket. It is, therefore, wisdom

to wear such apparel as suits your condition ; not sordid and beggarly, or foppish and conceited ; agreeable to what the poet puts in the father's mouth, speaking to his son of his habit, which he advises to be *rich, not gaudy, or expressed in fancy.*

The art or virtue of holding Government of your tongue, is the next topic *the tongue.* I shall lay before you ; both

a rare and an excellent quality, and whas contributes greatly to our ease and prosperity. In general, therefore, remember it is as dangerous to fall in love with one's own voice, as one's own face. Those, that talk much, cannot always talk well, and may much oftener incur censure than praise : few people care to be eclipsed ; and a superiority of sense is as ill-brooked as a superiority of beauty or fortune. If you are wise, therefore, talk little, but hear much : what you are to learn from yourself, must be by thinking ; and from others, by speech : let them find tongue then, and you ear : by which means, such as are pleased with themselves, which are the

grofs of mankind, will likewise be pleased with you, and you will be doubly paid for your attention, both in affection and knowlege.

When people *talk of themselves*, lend both your ears; it is the surest way to learn mankind: for let men be ever so

Talking of one's self.

much upon their guard, it is odds if some such escape is not made, as is a sufficient clew to the whole character. I need not observe to you, that, for the very same reason, you are never to make yourself the subject of your own conversation: though, I hope, you will have no vices to conceal, all men have infirmities; and, next to the rooting them out, which is perhaps impossible, is the concealing them.

If it is dangerous to speak of ourselves, it is much more so to *Ill-natured* take *freedoms* with other people. *jest.*

A jest may tickle many, but, if it hurts one, the resentment, that follows it, may do you more injury, than the reputation service.

But it is more especially dangerous to make free with the persons or characters of *women*: for they are naturally *Offending* prone to rage; and, through the *women.* very frailty of their natures, seldom fail to avenge, what braver minds either overlook or forgive. Beside, conscious of their own feebleness, they lay their designs more cunningly, and prosecute their little quarrels more implacably, than could be expected from creatures so nearly resembling angels: fearful of disappointments, they never trust to after-games, but effect all their purposes by one single blow; being taught by nature, likewise, that policy of aiming at the head, not the heel, and of accomplishing their vengeance after the Italian mode. For, however great they esteem the provocation, they seldom suffer their anger to break out, till sure of striking home. Hence, it is manifest from story, that no hatred is so extreme, no revenge so close-covered, or so inexorable, as a woman's. Witness Sir Thomas Overbury's case*, whom friendship itself could not ran-

* See Rapin, vol. ii. p. 183, 184.

som from being a victim to feminine rage. Neither does the truth or fallhood of what is said alter the case a jot; unless by how much the truer, by so much the more provoking it is; it being with them as with Nero, *who could not bear to be told of what he took a delight to do.* In a word, as to conceal is their principal artifice, they hate none so much as those who endeavour to pry into their actions.

But this must not be understood too comprehensively: for there are many of that sex, whose innocency suits the delicacy of their constitutions; genuine turtles, who, being free from guilt, are equally free from suspicion and malice. These deserve to be distinguished from the gloomy, desperate tribe, alluded to above; and have nothing to fear from the licentious tongues of our sex, if they can escape those of their own.

But, over and above these general cautions for the government of *Family-* the tongue, you must, in a more *secrets.* particular manner, be careful of the *secrets of the family* where you live; from whence hardly the most indifferent circum-

stance must be divulged: for he, that will drop any thing indiscreetly, may very justly be thought to retain nothing; and those who are on the watch for information, will, from a very remote hint, conjecture all the rest.

I do not advise you to seek
Secrets reposed in you. the confidence of others; for, if the secret intrusted should happen to take air, though you are innocent of the discovery, it is odds but it is imputed to your infidelity: but, if any such trust is reposed in you, suffer the torture, rather than disclose it; for, beside the mischief it may occasion to him who confided in you, it must argue an extreme levity of mind to leak out to one man what was communicated to you by another; which last must, likewise, in his heart, despise you for your incontinence, and secretly resolve never to trust his affairs to the custody of such a sieve.

Hence I am naturally led to
One's own secrets. caution you, not to be talkative of such designs as you have in your head; of bargains to buy,

or business to do. For, by this means, you give others an opportunity to forestall you, if they think it worth their while; and such, whose interest interferes with your's, will take the alarm, and endeavour to disappoint you, to their own advantage: beside all which, it is no bad policy to take such, as we mean to deal with, unprepared. In brief, never talk of your designs, till they have taken place; and, even then, you had better continue silent, lest it should prejudice your future dealings.

It must however be owned a very difficult task, as self is always uppermost in the mind, not to give vent sometimes to the joy of having acted with notable shrewdness and address. But that man has not half enough of either, who cannot prevail on himself to stifle all pretensions to both. To proclaim one's skill, is to beat an alarm to those we deal with; as he that draws his sword, puts every body else on his guard: and whoever is persuaded he is overmatched by you, will never negotiate with you again; at least, in commodities.

that fluctuate in their value according to the demand at market.

Neither is it prudent to talk
Expectation. of our *expectations*, or of our dependencies on the promises of others: for, if we meet with disappointments instead of services, we sink as much in our reputations, as if they were owing to our own bad conduct; and it is well we are not derided for our credulity into the bargain. For some people are dissingenuous enough to make use of all advantages to gratify their malignity; and it must be our business to give them as few opportunities as possible.

Be likewise warily silent in
Other people's all concerns as are in matter
quarrels. of *dispute* between *others*: for he, that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face; it being extremely difficult to interfere so happily, as not to give offence to either one party or the other; almost all men having their eyes immovably fixed on their own interest, and continuing obstinately blind to the de-

mands of their antagonist: and, therefore, you must either side with each by turns, and thereby deceive both, or expose yourself to the disgust and animosity of the loser, who will judge of your conduct, not according to truth, but his own selfish prejudices.

But nothing can be more scandalously odious, than of- *Tale-bearing.*
ficiously to carry *inflaming*
tales between persons at variance; and thereby keep up that rancour, which, for want of fresh provocations, might otherwise expire. Beside, it is as dangerous an office, as holding a wolf by the ears: you can neither safely proceed, or leave off; and, if ever they come to an accommodation, the incendiary is sure to be the first sacrifice.

In all such cases, therefore, let your tongue be dipped in oil, *One's own*
never in vinegar; and rather *quarrels.*
endeavour to mollify, than irritate the wound; and, even where you yourself may become a principal, avoid anger as much as possible, that you may avoid giving

the provocations almost inseparable from it. If injured, the less passion you betray, the better you will be able to state your case, and obtain justice: and if you are the aggressor, rudeness, reproach, disdain, and contempt, but render your adversary more implacable; whereas by mildness, and good-manners, the most intractable may be qualified, and the most exasperated appeased.

I find I am insensibly strayed from the government of the tongue to that of the *heart*; and, therefore, it will not be impertinent to inform you, that quarrels are easier avoided, than made up: for which reason, do not let it be in the power of every trifle to ruffle you. A weather-cock, that is the sport of every wind, has more repose than a choleric man; sometimes exposed to the scorn, sometimes to the resentments, and always to the abhorrence, of all who know him. Rather wink at small injuries, than be too forward to avenge them. He that, to destroy a single bee, should throw down the hive, instead of one enemy, would make a thousand.

It is abundantly better to study the good will of all, than excite the resentment of any; of all I mean but such whose friendship is not to be gained but by sharing in their crimes. For there is not a creature so contemptible, which may not be somewhat beneficial, and whose enmity may not be as detrimental. The mouse in one fable, spared by the lion, afterwards, in gratitude, set the same lion free from the toils he was intangled in, by gnawing them to pieces; and, in another, the gnat is represented challenging the lion, and having the best of the combat.

Make a trial, therefore, and you will always find the force *Affability.*
of *affability*; daily experience shewing us, that we make only those brutes our play-fellows which are mild and gentle, and keep those at a distance, and in chains, which we take to be our enemies.

What I shall next recommend to you, is *frugality*; the practice *Frugality.*
of which is expedient for all, but especially for such as you, who are, like the

filk-worm, to spin your riches out of your own bosom: what I shall *give* you being your full share, and as much as I can afford; and what I shall *leave*, neither decent or prudent for you to reckon upon; since, till my death, you can have no advantage from it; and it depends on your own behaviour, whether even then it shall be your's, or no. I say, therefore, it is incumbent on you to be frugal; for, if you miscarry through the want of frugality, your first adventure will be your last, and I neither can, nor would put it in your power to shipwreck your credit again. Beside, if I was both able and willing, to retrieve your fortune would be a much more difficult task, than it is now to make it. You would have the same difficulties to encounter with, as you have at present, and, perhaps, such prejudices into the bargain, arising from your former errors, as no endeavours might ever get the better of.

Be, therefore, anxiously solicitous to preserve your *credit* even from suspicion; for,
next

next to losing it, is the doubt of its being endangered. In order to do which most effectually, I still say, be frugal: credit, bought at the expence of money, belongs only to persons of an estate, or such who have already made their fortunes; in every body beside, thrift approaches nearest to virtue, and will be esteemed accordingly.

By *thrift* I would have you to understand, not only the avoiding profusion, or the limiting your expences to pounds and shillings, but even to pence and farthings. The neglect of trifles, as they are called, is suffering a moth to eat holes in your purse, and let out all the profits of your industry. Nothing is more true than the old proverb, *That a penny saved is two pence got*. When, therefore, you wrangle for a farthing in a bargain, or refuse to throw it away in sport, do not let fools laugh you out of your oeconomy! but leave them their jest, and keep you your money.

Remember the most magnificent edifice was raised from one single stone, and every access,

how little soever, helps to raise the heap. Let a man once begin to save, and he will soon be convinced, that it is the straight road to wealth. To hope it may be gained from nothing, is to build castles in the air: but no trifle is so small, that will not serve for a foundation. He, that hath one shilling, may with more ease increase it to five, than he procure a penny who is not master of a farthing. It was on this principle, the poor drover scraped together enough to purchase a calf, and, from that contemptible beginning, went gradually on, till he became master of many thousands a-year. He, that is not a good husband in small matters, does not deserve to be trusted with great.

But this you are sacredly
Master's cash. to observe: If you should be
 intrusted with the custody of
 your *master's cash*, look on it as a plague-sore,
 that, but touched, would be your utter ruin.
 Remember the day of accompt must come, when
 the most minute trespass cannot be concealed,
 and when scarcely an oversight will be for-

given. In cases of property, men alter their very natures, are ever suspicious of wrongs, and, if any are proved, incline rather to punish than forgive. Do not be seduced then into a fault of this nature, on any consideration whatever. Though you are taught to be frugal of your own money, you are forbid to covet another's: and, while you are a servant, your master is intitled to the benefit of all your virtues.

But to be frugal is not sufficient, you must be *industrious* too: what *Industry* is saved by thrift, must be improved by diligence; for the last doubles the first, as the earth, by reflection, renders the sunbeams hot, which would otherwise seem but warm. What cannot be done by one stroke, is effected by many; and application and perseverance have often succeeded, even where all other means have failed; it having been often observed, that a small vessel, which makes quick and frequent returns, brings more gain to her owners, than the large hulk, which

makes but few voyages, though she holds much, and is always full. *Go to the ant, thou slug-gard* (says Solomon) *and learn her ways, and be wise!* as if in her the power of industry was most happily and clearly illustrated. Nothing can be more ridiculous, than that, because our means will not suit with our ends, we will not suit our ends to our means; or because we cannot do what we will, we will not do what we may; depriving ourselves of what is in our power, because we cannot attain things beyond it: whereas the way to enlarge our ability, is to double our industry; for, by many repeated efforts, we may compass in the end, what in the beginning we despaired of.

The fool that promises himself success without endeavours, or despairs at the sight of difficulties, is always disappointed: but, on the contrary, he that is indefatigable, succeeds even beyond his expectations. Take this from me, son: There is not a more certain sign of a *craven* spirit, than to have the edge of one's activity soon turned by opposition; as, on the contrary, there is no disputing his forti-

tude, who contends with obstacles, and never gives over the pursuit, till he has reached the end he aimed at. Indeed, to tempers of this last kind, few things are impossible; and the historian, speaking of Cosmo the first duke of Tuscany, concludes with this strong remark, *That the duke, by patience and industry, surmounted all those difficulties, which had otherwise been invincible.*

To say the truth, it argues a weak, pusillanimous spirit, to sink beneath perplexities and calamities, and rather lament one's sufferings, than attempt to remove them. If ever, therefore, you apprehend yourself to be, in a manner, overwhelmed with adversities, bear up boldly against them all: it will be the longer before you sink, at least; and may, perhaps, give time and opportunity for some friendly hand to interpose for your preservation. It was a sensible device that a man made use of by way of sign: A pair of compasses, with this motto, *By constancy and labour*: one foot being fixed, the other in motion. Make this

a rule, and you will be very little in fortune's power; there being, humanly speaking, as certain roads to wealth, if men resolve to keep within the proper bounds, as from one city to another.

You must, moreover, make industry a part of your character as *early* as possible. Be officiously serviceable to your master on all occasions: if possible prevent his commands, understand a nod, a look; and do rather more than is required of you, than less than your duty. He merits little, that performs but just what would be exacted; but we learn to love him who takes a pleasure in his business, and seems obliged by your commands. If you should even be enjoined to do those offices which are called mean, or which you may think beneath your station, undertake them cheerfully, nor betray the least disgust at the imposition. To dispute a master's will, is both undutiful and unmannerly; and to obey him with reluctance, or resentment, argues, you obey only through fear; whereby you have

both the pain of the service, and lose the merit of it too.

Above all things, learn to put a due value on *time*, and husband every moment, as if it were to be your last. In *time* is comprehended all we possess, enjoy, or wish for; and in losing that, we lose them all. This is a lesson that can never be too often, or too earnestly inculcated; especially to young people: for they are apt to flatter themselves, they have a large stock upon their hands, and that, though days, months, and years, are wantonly wasted, they are still rich in the remainder. But alas! no mistake can be greater, or more fatal. The moments, thus prodigally confounded, are the most valuable that time distils from his limbec; they partake of the highest flavour, and breathe out the richest odour; and as, on the one hand, they are irretrievable, so neither, on the other, can all the artifice of more experienced life compensate the loss.

But I have already premised,
Company. that the bow of life must not be
 kept continually bent: to relax
 sometimes, is both allowable, and even necessary: and as, in those hours of *recreation*, you will be most in danger, it will behove you to be then most vigilantly on your guard. *Companions* will then be called in to share with you in your pleasures; and, according to your choice of them, both your character and disposition will receive a tincture; as water, passing through minerals, partakes of their taste and efficacy. This is a truth so universally received, that to know a man by his company is become proverbial; in the natural, as well as the moral world, like associating with like, and labouring continually to throw off whatever is heterogeneous. Hence we see, that discordant mixtures produce nothing but broils and fermentations, till one becomes victorious; and as what God has joined he will have none to put asunder, so, what he has thus put asunder, he forbids to be joined. I have said thus much only to convince you how impos-

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fible it will be for you to be thought a person of integrity, while you converse with the abandoned and licentious; and, by herding with such, you will not only lose your character, but your virtue too; for, whatever they find you, or whatever fallacious distinctions you may make between the men and their vices, in the end the first qualify the last, and you will assimilate, or grow like each other: that is to say, by becoming familiar with evil courses, you will cease to regard them as evil; and, by ceasing to hate them, you will soon learn both to love and practise them. And this may be concluded without breach of charity; for it is extremely difficult for frail human nature to recover its lost innocence, but as facile for it to precipitate itself into all the excesses of vanity and vice.

Nor does the danger of *bad company* affect the mind only. Say that you preserve your integrity, which is as bold a supposition as can be made, by countenancing them with your presence, though not equally guilty, you may be liable to equal danger. In cases of ri-

ots and murders, all are principals; and you may be undone for another person's crime. Nay, in cases of treason, even silence is capital; and, in such unhappy dilemmas, you must either betray your friend's life, or forfeit your own. Thus the infamous assassin, who attempted the murder of one of the Princes of Orange, not only brought destruction on himself, but on his confidant also; who, though he abhorred the fact, yet kept the counsel of the contriver: and the discovery of the last was made merely by observation that he was often seen in company with the former.

Fly, therefore, the society of *sensual* or *de-signing* men; or expect to forego your innocence, feel your industry, from a pleasure, become a burden, and your frugality give place to extravagance. These mischiefs follow in a train; and, when you are linked to bad habits, it is as hard to think of parting with them, as to plunge into a cold bath to get rid of an ague. Neither does the malignity of the contagion appear all at once: the frolic first appears harmless, and, when tast-

ed, leaves a longing relish behind it; one appointment makes way for another, one expence leads on to a second; some invite openly, some insinuate craftily, and all soon grow too importunate to be denied. Some pangs of remorse you will feel on your first degeneracy, and some faint resolutions you would take to be seduced no more; which will no sooner be discovered by these bawds and factors to destruction, but all arts will be used to allure you back to bear them company in the broad beaten path to ruin. Of all which, none is more to be dreaded than raillery. And this you must expect to have exercised upon you with its full force: business, and the cares of life, will be rendered pleasantly ridiculous; looseness and prodigality will be called living like a gentleman; and you will be upbraided with meanness, and want of spirit, if you dare to persist in the ways of oeconomy and virtue. Here then is a fair opportunity to shew your steddiness, courage and good-sense: encounter wit with wit, raillery with raillery, and appear above being hurt by banter ill-founded, and

jest without a sting. There is as much true fortitude in standing such a charge as this, and being staunch to your integrity, as facing an enemy in the day of battle, or rolling undismayed in a tempest, when winds and seas seem to conspire your destruction. Many men, who could stand both the last shocks, have relented in the first, and through stark impotence of mind, have been undone.

I could enforce all these arguments to induce you to avoid ill company, with examples without number; but these will every day occur to your own observation. And, as I have already pointed out to you who to avoid, I shall next direct you who to chuse, *viz.* Persons as carefully educated, and as honestly disposed, as yourself; such as have property to preserve, and characters to endanger; such as are known, and esteemed; whose pursuits are laudable, whose lives are temperate, and whose expences are moderate. With such companions as these, you can neither contract discredit, or degenerate into excesses: you would be a mutual check to each other, and

your reputation would be so established, that it would be the ambition of others to be admitted members of your society.

Such should be your company in general; for particulars, as a life of trade is almost incompatible with study and contemplation, and as conversation is the most natural and easy path to knowledge, select those to be your intimates, who, by being excellent in some art, science or accomplishment, may, in the course of your acquaintance, make your very hours of amusement contribute to your improvement. For the most part, they are open and communicative, and take as much pleasure in being heard, as you to be informed: whence you will attain, at your ease, what they achieved with great expence of time and study. And the knowledge, thus procured, is easier digested, and becomes more our own, than what we make ourselves masters of in a more formal and contemplative way; facts, doctrines, opinions and arguments, being thoroughly winnowed from their chaff, by the wind of controversy, and nothing but the gold-

en grain remaining. Thus it is observed of Francis I. of France; that, though he came to the crown young, and unlearned; yet, by associating himself with men of genius and accomplishments, he so improved himself, as to surpass in knowlege the most learned princes of his time. And I myself knew a young gentleman, who was taken from school to sit in the house of commons, and had never much leisure to return to his books: and yet, so well did he chuse his companions, and make so good a use of their conversation, that no body spoke better on almost all points, or was better heard; it being immediately expected, from the characters of those he chose to be familiar with, that he was either already wise, or soon would be so; whence his youth and inexperience were so far from exposing him to contempt, that they greatly contributed to establish an universal prejudice in his favour.

Yet farther: With men of *Men of sense.* capacity, you may not only improve in your understanding by conversing, but may have the benefit

of their whole judgement and experience, whenever any difficulty occurs that puzzles your own. Men of superior sense and candour exercise a ready and flowing indulgence towards those who intreat their favour, and are never more pleased than when they have an opportunity to make their talents more serviceable to mankind. Prudence, address, decorum, correctness of speech, elevation of mind, and delicacy of manners, are learned in this noble school; and, without affecting the vanity of the name, you imperceptibly become a finished Gentleman.

Whereas, low, sordid, igno- *The vulgar.*
rant, vulgar spirits, would de-
base you to their own level, would unlearn
you all the decencies of life, and make you ab-
hor the good qualities you could not attain.
To preside among a herd of brutes, would
be no compliment to a man; and yet this ri-
diculous pre-eminence would be all the ad-
vantage you could expect from such boorish
companions: which likewise, if not purchased,
would not be allowed; for those, who pay an

equal share of the reckoning, allow no precedence, and our countrymen are too proud, I had like to have said, too insolent, to make any concessions, unless they are paid for them.

In advising you to shun excess of *Sott.* wine yourself, it must be understood *soliviol* I have already advised you to shun such *as are mighty to drink strong drink.* Bears and lions ought not to be more dreadful to the sober, than men made such by inflaming liquors. Danger is ever in their company; and reason, on your side, is no match for the phrenzy on theirs. In short, he that is drunk is possessed; and though, in other cases, *we are to resist the devil, that he may fly from us,* in this, to fly from the devil, is an easier task, than to make him fly from us.

I shall add but one word more *False com-* on this topic: Beware of a *plaisance.* *false complaisance,* or a too easy ductility in being swayed by another person's humour. If business calls, or you dislike the conversation, or you incline

to

to go home, or whatever the call is, if it is reasonable, obey it. A man ought to be able to say No, as well as a woman. And not to have a will of one's own, renders one ridiculous, even to the very persons who govern us. Take leave then resolutely, but civilly; and you will find, a very few instances of steadiness, on such occasions, will secure you from future importunities.

Though I have said much under the head of companions, *Friendship.* it is still necessary to add something concerning friends. *Friend* and *companion* are terms often used as meaning the same thing; but no mistake can be greater. Many persons have variety of companions; but how few, through their whole lives, ever meet with a friend? Old stories, indeed, talk of friends who mutually contended which should die for the other; and talkative *Greece* has not been sparing to trumpet out their praises. But even by the manner of celebrating these heroes of friendship, it is very evident such examples

are extremely rare. Our records, at least, shew none such. The love of interest seems to be the reigning spirit in our bosoms, and, wherever this pure and delicate union is to be expected, *meum* and *tuum* must be words utterly unknown. Friendship, therefore, in the strict meaning of the word, is not likely to be the growth of our clime; and according to the idea we entertain of it, is confined within very narrow bounds. For example, I may have lived, for numbers of years, in the strictest intimacy with a particular man; we may have adventured in the same business, shared in the same pleasures, interchanged continual good offices, and treated one another with an unrestrained confidence: but all on these premises, that nothing should be exacted on either side to the prejudice of our darling interest; that obligations should be exactly balanced, and that, on the least rupture, we should be free to complain mutually of mutual ingratitude. Whence you are to understand, that our very friendships are but a barter of services and civilities, and are not so much calculated to gratify the honest undesigning instincts

of the heart, as for snares to redemand our own with usury.

This being the foundation of modern intimacies, you cannot be too wary in the *choice* of him you would call your *friend*; nor suffer your affections to be so far engaged, as to be wholly at his devotion. It is dangerous trusting one's happiness in another person's keeping; or to be without a power to refuse, what may be your ruin to grant. But, if ever the appearance of wisdom, integrity, and every other virtue, should lead you to cultivate a more than ordinary friendship, never profess more than you design to make good; and, when you oblige, let it be freely, gallantly, and without the mercenary view of a rigid equivalent. Neither put your friend to the pain of soliciting a good office, but spare his modesty, and make it appear that you are happy in an opportunity of doing him service: but, in this, as in all other things, be guided by discretion. As I would never have you apply to another for what would endanger his

fortune, and of course ruin his family; so never be induced, on any consideration, to run the like risk yourself. What interest you can make, what time you can devote, what ready money you can spare, for the advantage of your friend, is nobly disposed of; and never unbraid him, even should he prove ungrateful. But *bonds, notes, or securities*, which it is possible neither he nor you may be able to make good, I caution you, on my blessing, never to engage in. It is not only mortgaging your whole credit, and fortune, but peace of mind: you will never think of your obligation without terror, and, the nearer the day of payment approaches, the more exquisite will be your pangs. In a word, I have seen as many men dragged into ruin by these fatal incumbrances, as by a life of riot and debauchery. Consider, therefore, that it is a breach of friendship for any man to ask so unreasonable a kindness; and, from that moment, be upon your guard! it being but a poor consolation to be pitied under calamities undeserved; or have it said

of you, *He was a good-natured man, and no body's enemy but his own.*

In fine, as to what concerns yourself, live in such a manner as may challenge friendship and favour from all men; but defend yourself, with the utmost vigilance, from ever standing in need of assistance from any. Though it is a glorious thing to bestow, it is a wretched thing to apply; and, over and above the tyranny, the capriciousness, ingratitude, and insensibility, you will expose yourself to, when reduced to such expedients, you will then see human nature in such a light, as will put you out of humour with society, and make you blush that you are one of such a worthless species.

I find I have imperceptibly hurried too fast, and addressed you as if you were already acting for yourself, before I have finished what is necessary for your observation while you are under the direction of a master.

In that station, it will be impossible for you to avoid the company *Female* and conversation of female *servants.* servants; and it will be expedient,

both for your ease and quiet, that you should live upon good terms with them; giving yourself no superior airs to provoke their pride, or exacting more observance from them than they are willing to pay: but it is a matter of the highest consequence for you to avoid all familiarities with them, either within doors, or without. They are, generally, persons both meanly born and bred, with very few good qualities, often with none at all; wanton, mercenary, rapacious and designing. They will make it both their study and ambition to ensnare you, affect to do you good offices, be ever ready to serve you, seem never to be so well pleased as in your company; injure the family to regale you; attempt to seduce you with smiles, blandishments, and all the stratagems of intriguing hypocrisy. If you fall into the snare, the least you can expect, is to have your attention taken off your business, your time lost, your pocket drained, and, perhaps, your integrity assailed, to gratify their pride, or avarice, in a more prodigal manner than you can honestly afford. But, if they hap-

pen to have a deeper reach than ordinary, they will probably aim at your utter undoing, by a clandestine marriage: in which, if wheedling, false pretences, falser careffes, and continual importunities, fail, they will talk in a higher tone, take advantage of your fears, and threaten you with a discovery. On all accounts, therefore, keep yourself out of the reach of their ambuscades: but, if you should be so weak as to suffer yourself to be intangled, remember nothing can happen to you so fatal, as to be linked to a bosom-enemy for life; and that I, your friends, and the world, will forgive you any thing, rather than you should shipwreck your fortune before you are out of the harbour.

Your next domestic danger will be from your *fellow-prentices*; e- *Fellow-*
very one of which, if less favour- *prentices,*
ed, less diligent, or less honest, than
yourself, will be your enemy; not openly,
and above board, but privately, maliciously,
and to accomplish your disgrace without dan-

ger to themselves. Look upon them as spies, then; but never let them know you are on your guard. It is honest policy, to use craft with the crafty. And the less suspicion you betray, the more easy it will be to prevent their mischiefs. It is a common artifice of the guilty, to endeavour to seduce the innocent, both because the first appear more odious in the comparison with the last, and because they hope the crimes of another will help to extenuate their own. Whatever then are the bad inclinations or practices of these young profligates, they will endeavour to persuade you to become a party in them, and will give themselves more pains, than their own reformation would cost them, to bring it about. But you are now sufficiently warned; and you can neither expect forgiveness, or pity, if you do not preserve yourself from the danger.

Having now said enough up-
Recreations. on the head of company, I shall
 enlarge yet farther on that of
recreations. Among which, reading is to be
 ranked the first, as not only the most inno-

cent, but justly to be esteemed both useful and laudable. In those leisure-hours, therefore, which a shop allows, though never till the business in hand is done, let books be your companions; not such as are merely amusement, such as romances, or deal too much with the imagination, as poetry and plays, or distract the mind with wrangling altercations, as controversy; but history, especially that of your own country; travels, I mean such as are to be depended upon; morals, some little law, and authentic tracts on the British constitution. Tho' you are not to be so smitten with study, as to follow it to the prejudice of your business, there is no necessity for a man of business to be incapable or unused to study. While you are young, therefore, lay in a stock of knowledge; and, though crude at first, it will mellow by degrees; and, when the hurry of advanced life leaves you no leisure for contemplation, you will find your memory will assist you almost as well. It is observable, that we connect the idea of expence so

Cheap pleasures.

closely with that of diversion, that we hardly reckon those among our pleasures, which we do not pay for. But this is both bad reasoning and bad oeconomy. The most exquisite, as well as the most innocent, of all enjoyments, are such as cost us least; reading, fresh air, good weather, fine land skips, and the beauties of nature. Unbend, therefore, principally, with these; they afford a very quick relish while they last, and leave no remorse when over.

Fencing and dancing are very *Fencing and* fine accomplishments for courtiers, and very good exercises for all; but are very impertinent ingredients in the character of a man of business. In the first, too little skill only exposes you to the more hazard; and too much is, perhaps, an inducement to seek quarrels, rather than to avoid them; the consequences of which are sometimes fatal, always dangerous. Leave then the sword in the hands of those that are to live by it; and as it would be a very ridiculous piece of soppery in you to

wear one, even on a Sunday, there is no necessity for your knowing how to use it. The last (dancing) can serve only as a recommendation to women; and you are always to remember you are a tradesman, not a gallant or fortune-hunter.

Music, which has so much ingrossed the attention of the present age, is another of those accomplishments which is totally superfluous in such a station as your's; nay, is not only useless, but absolutely detrimental; to have one's head filled with crotchets, being a proverbial phrase to denote a man beside himself. Frequent not, therefore, operas and concerts, at least but very rarely; affect not any skill in compositions, or to determine the merit of masters; nor trust yourself to perform on any instrument, or keep company with such as make music their profession. There is an infatuation attends pursuits of this nature, and, the moment you attach yourself to them, you will decline both in your credit and fortune. Loss

of time and increase of expence are the immediate consequences. At taverns, you must think it a favour, if a performer contributes to your entertainment; for which you must both defray his reckoning, and load yourself and your friends with benefit-tickets; most of which you must pay for out of your own pocket: and what you voluntarily do for one, will be demanded by the rest; whereby you will expose yourself to an annual rent-charge, and annual solicitations.

For the same reason, never
Play-house. be prevailed upon to set your foot behind the scenes at a *play-house*; the creatures, to be found there, being but so many birds of prey, that hover round you, only to devour you. Full of fawning and flattery, to win your favour; and, insolently, ridiculing the cit, the moment your back is turned. Content yourself, then, with putting them to their proper use on the stage; and entertain yourself with their humour, out of reach of their impertinence. Not that I

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would be understood to recommend a frequent resort to the theatres on any terms: on the contrary, visit them but rarely, and patronize them never; at least, till they have undergone a very thorough purgation, and appear what they ought to be, the schools of refined manners and unblemished virtue.

But *gaming* is the curse that spreads the widest, and sticks the *Gaming*. closest to the present times: all ranks and degrees of people are infected with it; it is the livelihood of many, and so countenanced by all, that it is almost scandalous to forbear it, and esteemed downright ill-breeding to expose it. But where-ever you are, if cards are called for, let it be a signal for you to take your leave. Nor let the proposal of a trifling stake be a bait to induce you to sit down: Adventurers heat themselves by play, as cowards do by wine; and he, that began timorously, may by degrees surpass the whole party in rashness and extravagance. Beside, as avarice is one of our strongest passions, so no-

thing flatters it more than play. Good success has an almost irresistible charm, and ill prompts us to put all to the hazard, to recover our losses: either way, nothing is more infatuating, or destructive.

This is but a faint sketch of the mischiefs attending gaming, even upon the square: but, where it is otherwise, which often happens, as numbers have found to their cost, what can save the wretched bubble from imminent and inevitable ruin? or who can enumerate the snares, the blinds, the lures, employed by sharpers, to intrap their prey, and ratify the premeditated mischief? To be safe, then, keep out of the possibility of danger. Strangers, however dazzling their appearance, are always to be mistrusted. Even persons who prided themselves on their birth, rank and fortune, have, of late, been found confederates with these splendid pick-pockets. And to play with your friends, is an infallible receipt to lose them: for, if you plunder them, they will abandon you with resentment; and, if they plunder you, they will decline an interview,

that must be attended with secret ill-will, if not open reproaches. To avoid all these hazards, play not at all: but when you find yourself giving way to the dangerous temptation, by casting your eyes on those who live in pomp and luxury by these execrable means, let their rotten reputations, and the contempt always connected with them, deter you from the detestable ambition of making your way to fortune by the same infernal road; or, if that reflection proves ineffectual for your preservation, look with horror on the numbers of meagre faces that haunt gaming-houses, as ghosts are said to do the places where their treasure is buried, who earn an infamous livelihood, by being the tools and bawds of those very people to whom they owe their ruin, in order to reduce others to the like wretchedness.

I come now to the pleasure of *conversing with the Ladies; Company of* which, as inseparable from our *the Ladies.* constitutions, and yet often productive of very extraordinary mischiefs, is neither to be indiscreetly indulged, nor whol-

ly restrained. Indeed, if a more serious turn was given to their educations, if the Roman Cornelia was made the model after which they were to form themselves, I would be the first to advise you, to devote all your leisure hours to the charms of their conversation. More humanity, more address, more politeness and ingenuity, would be learned in an hour by the influence of their beauty, and the force of their example, than for years in the blunt and cynical dogmas of the schools: which was undoubtedly what the philosopher of old meant, when he advised an unpolished fellow to sacrifice to the Graces.

But this is beholding the sex in the most flattering light: by being early taught to admire themselves, they very seldom regard any thing else; and you may as well endeavour to set your seal upon a bubble, as fix that mercurial spirit which flies all off in vapour. To visit them only for your own amusement, is what they never will away with; and to become the instrument of theirs,

theirs, is to commence slave at once, and live only to be at their devotion. From that moment, neither your friend, your will, or your purse, is your own: nay, you must alter your very character, and appear not what you are, but what they would have you. Your dress, from thenceforward, cannot be too fantastical, nor your discourse too vain; inso-much that one would conclude, not only Venus herself to be born of froth, but all her votaries too.

Presents, pleasures, treats, must always be your harbingers to bespeak your welcome: no business is so sacred, but must be postponed in compliment to them; no expence so great, but must be incurred to please them; and no friendship so dear, but must be sacrificed, when they fancy it interferes with their's.

When, therefore, either by accident or choice, you venture into their insinuating company, consider them all as Sirens, that have fascination in their eyes, music on their

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tongues, and mischief in their hearts. Let your correspondence with them be only to learn their artifices, unravel their designs, and caution yourself how to avoid them. Or, if your inclinations render their society necessary to your happiness, let your prudence chuse for you, not your appetite! search out those qualities that will blend most kindly with your own, and let domestic excellencies outweigh more shining accomplishments. But of this I shall speak more largely towards my conclusion. At present, I shall close this topic with observing to you, that, after you have deliberately fixed on this choice, it is of the utmost importance to you, to make *a covenant with your eyes*, as it is beautifully expressed in scripture, not to wander after other objects of desire and admiration. He, that once quits the anchor of constancy, will be the sport of every wind and tide of passion, for his whole life to come. Happiness, as well as charity, ought to begin and end at home: and if ever you suffer yourself to think with disgust, or even indifference, of

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your wife, your days, from that unhappy moment, will lose their relish, and your nights their tranquillity; reproaches and debates will sadden your meals, and thwarting measures, perhaps, bring on your ruin.

Neither flatter yourself, that you will proceed but certain steps *Inconstancy*. in the dangerous path of *inconstancy*. Once astray, it will be one of the most difficult tasks in the world to recover the right road. So many fallacious prospects will present themselves before you, so dark and intricate will appear the maze behind you, that, once in, you will be tempted to wander on; and, though variety of adventures will produce but a variety of disappointments, you will still pursue the *ignis fatuus*, till it leads you to destruction.

But, that I may leave no avenue to this fatal labyrinth unguarded, I advise you most earnestly to let all your actions, intimacies and amusements, be as unreserved, open and avowed as possible. The public eye, though

a very severe, is a very wholesome, monitor;
 and many a man has been restrained from
 ill courses, merely by know-
Masquerades. ing he was observed. A *mas-*
querade, therefore, however
 innocent it may seem, or however speciously
 it may be defended, is a place you are never
 to be prevailed upon, either by your own
 curiosity, or the importunities of others, to
 visit. It is making too bold an experiment
 on human frailty; and I am convinced, many
 persons have ventured on crimes there they
 would otherwise have avoided, merely because
 they were unknown. It is a noble maxim of
 the poet's, that *contempt of fame begets con-*
tempt of virtue; and to this may be added,
 that *to be out of the reach of fame, is to be in*
the way of vice.

To proceed: though rid-
Horse-keeping. ing is both an innocent and
 manly exercise, and I have
 formerly recommended it to you, as most fit
 for you to indulge yourself in, I have now
 lived long enough to retract a great part

of what I advanced on that head, and see cause to dissuade you from ever *keeping a horse*; at least, till your circumstances or improved sagacity render it allowable, or your health or business necessary. And what has induced me to alter my opinion, you will find as follows. It is generally observed, that the antient laudable parsimony and frugality of the city is hardly any where to be found, and that luxury and expence reign in their stead; a very great article of which is now obviously to be placed to the account of riding, and the consequences that are become almost inseparable from it. The young tradesman is no sooner set up, but he searches Smithfield for a hunter; and, having heard certain terms of jockeyship bandied about among his companions, exposes himself by using them absurdly; and is cheated ten times over, before he acquires any better skill. The charge of livery-stables is now added to those of rent, house-keeping, etc. and opportunities are panted for of producing

his new equipage, and sharing in the frolics of the age. Seats, palaces, public-places, are first visited in turn; and, as such expeditions are presupposed expensive, no article of prodigality is spared, nor any exorbitant bill taxed, for fear his spirit or his ability should be called in question. To these succeed horse-races and hunting-matches; whence intemperance in drinking is learned at the one, an itch of gaming at the other, and pride, folly, and prodigality at both. A country-lodging is the next step; which is not esteemed properly furnished without a mistress: who must be kept ostentatiously, to make her amends for mopping away the summer out of the reach of her old companions, and the amusements of the town. In consequence of all this, business is cramped into one half of the week, that pleasure may be indulged during the rest: and servants are intrusted with the management of all; who seldom fail to put in for their share of the plunder, and, by having their master's secrets in their keeping, are less anxious for their own. With so many in-

lets for ruin, is it any wonder, to hear it takes place; to hear of notes discounted at a greater premium than the most profitable trade can pay; goods taken up in one shop, in order to be pledged at another; and, finally, of bills protested, and bankruptcies, with scarce effects enough remaining to pay for taking out the commission? This being the case, as fatal experience manifests it is, do not commence jockey, till you are sure you can sit firm in your saddle, and defy your horse to run away with his rider.

From diversions, I now return again to business. And, *Proper persons* in the first place, deal with *to deal with.* those of the fairest characters, and best established circumstances: for they can both afford to sell better bargains, and afford longer credit; and have too much depending on their conduct, to be easily induced to do, or connive at, a fraudulent action. Nevertheless, to be secure, you must put yourself in no man's power: for, if you ne-

glect your own interest, how can you complain of infidelity in others? Beside, though we should allow there are numbers of men so unfeignedly honest, that no consideration could prevail with them to do an immoral thing, however covered from observation; yet, experience will teach you, there are many others, who are only the counterfeits of these; who make use of virtue but as stock in trade; and are ready to bring it to market, the moment there is an opportunity to dispose of it for as much as they think it worth.

But, above all, be most cautious of those who *profess* the *Fair professions*. most; especially if their advances are sudden, extraordinary, or without a plausible foundation. Depend upon it, all the commerce of mankind is founded upon mutual interest, and, if it is not apparent by what means you could deserve all these *blandishments*, conclude they are artificial; and keep yourself out of danger. For the gilding the pill is not peculiar to apothecaries; the same craft prevails through every scene of life:

and more mischief has been done under the mask of friendship, than by the most avowed and inveterate enmity. In such cases, men are upon their guard, and, generally speaking, very effectually provide for their own security; but where the heart is open, it is assailable, and you are undone, before you suspected you were in harm's way.

But though you are to beware of credulity on one hand, you are *Suspicion.* to beware as much of betraying your *suspicions* on the other: for that sets fire to the train at once, and of a doubtful friend, you make a certain enemy. Beside, the circumstances, that justify your fears, may make but a very poor figure in evidence: and though you may be perfectly in the right in being upon your guard, you will appear as much in the wrong in making out a charge only from your own apprehensions.

Neither is it safe or prudent to declare open war upon every tri- *Rash re-*
fling injury. It is impossible to *sentments.*
live without suffering; and, if we

give way to our *resentments* on all such occasions, quarrels will be, in a manner, the business of our lives. On the other hand, if ever, through accident, or human infirmity, you should be the aggressor, let it be your glory to acknowledge your fault, and make instant retribution. Next to the merit of doing right, is the atoning for what is done wrong; and, in spite of the vulgar notion, that it is mean to submit, or acknowledge a trespass, do you esteem it the height of moral gallantry. And, if the conquest of one's self is the most difficult of all achievements, you will think it the noblest of all triumphs. Nor let the poverty or impotence of your adversary induce you to overlook or despise him; for the weaker he is, the less courage was required to oppose him; and the more tyranny appears in oppressing him, merely because the odds of strength was on your side. Beside, the most abject of men may be able to ruin the proudest; and, in the Turkish history, you will find a story of a Prime Vizier killed in the divan by the hand of a common soldier he had aggrieved. Remember, on

all occasions, that anger is an impertinent passion: if it intrudes while you complain of, or seek redress for, injuries received, truth will be hurt by the medium through which it is seen; and that will be esteemed prejudice, or spleen, which is, in fact, both truth and evidence. On the other side, if it breaks out when you are yourself accused, it argues a sore place is touched, and your very sensibility proclaims your guilt.

Instead, therefore, of seeking quarrels, or husbanning debates, endeavour to make friends, if possible, of all you have concerns with. And this can be done by no means so effectually, as by an *affable and courteous behaviour*. I have known a bow, a smile, or an obliging expression, people a shop with customers. In short, no rhetoric has more force than a sweet and gentle deportment: it will win favour, and maintain it; in force what is right, and excuse what is wrong.

Let this be the rule of your conduct in general; and, in particular, when induced to

bestow a favour, do it, as before hinted, with a frankness that shall give it a tenfold value. Or, if applied to for what you are obliged to refuse, let it be manifest you are governed by necessity, not choice; and that you share with him you so refuse, in the pain of the disappointment.

But there are some persons that neither affability, or even obligations, can win; and those are the covetous, and the proud: both of which are ungrateful soils, that yield no returns; one thinking all but his due; and the other, either laughing in his sleeve at your foolish generosity, or fancying it is only meant as a snare to render him your bubble.

To study the *temper*s and *disposi-*
*Temper*s of tions of men, will, therefore, be of
men to be signal use in your commerce with
studied; the world; both to carry your
 own points, and secure you from
 the designs of others. In the first of which cases, be sure never to solicit a man against his ruling passion: for to induce a miser to act liberally, a coward bravely, or a selfish man disinterestedly, exceeds all power of persuasion;

and you may as well hope to reduce all faces to the same similitude, as work them to such ends as contradict their own. But, nevertheless, all may be made serviceable, if managed with dexterity and address: and the miser, in particular, to secure his purse from importunities, will give you as much of his time or industry as you please. He is willing to be on good terms with his fellow-creatures, and will purchase their friendship on any terms, but that of parting with his money. However sordid, therefore, his principles or practice, it is not amiss to have such a character among the number of your acquaintance; and, especially in arbitrations, no body more deserves your confidence. He will there stickle for your interest, as if it was his own; and wrangle obstinately for trifles, that you would be ashamed to mention: whence it is odds but he procures you better terms, than you either expected, or could have attained by your own endeavours.

But, to be able to turn all the different inclinations effectually to *and their* your own advantage, I would have *faces.* you (however whimsical or roman-

tic it may at first appear) to study the expression which the hand of nature has written in every *face*. Men may disguise their actions, but not their inclinations; and though it is not easy to guess, by the muscles of the countenance, what a man will do, it is hardly to be concealed what he wishes to have done. Judge, therefore, of characters, by what they are constitutionally, and what habitually; that is to say, in other words, what they would be thought, and what they really are: but principally, the last; for, however diligently a man may keep guard on his passions, they will sally out sometimes, in spite of him; and those escapes are a never-failing clue to wind the whole labyrinth of his life.

I say again, therefore, take your first impressions of men from their faces; and, though it is exceeding difficult to lay down rules to inform your judgement, or assist your conjectures, on this occasion, you have nothing to do but to make the study familiar to you, and you will very rarely be mistaken. Observation and experience presently unveil the mystery; and e-

ven hypocrisy can hardly preserve itself from the rigour of your scrutiny. Not that I would advise you to be too peremptory in your decisions neither; but compare mens faces with their actions, and their actions with their faces, till, by the light mutually reflected from each other, you are able to ascertain the truth. Nor is this custom alone serviceable in judging of a man in the gross: it will likewise help you to determine of every extempore impulse, that, for the time being, governs the heart. Thus while you barter, purchase, solicit, or any other way confer, the uncontrollable emotions of the countenance will more infallibly indicate the purpose of him you treat with, than any thing he utters, and give you earlier notice to be on your guard. But, in order to do this effectually, your own eye must warily watch every motion of his; especially when you are delivering what you think will affect him most: you must, likewise, weigh every hasty syllable he lets fall; for these are generally the imbecillities of human nature, as well as the involuntary symptoms in the

face; and what deliberate speeches and cool reasonings conceal, these flash out at once, without warning, and beyond recal. But, however curiously you examine the eye or heart of another, it will be to little purpose, unless you have art enough to conceal your own: for, you may depend upon it, if the net appears, you will lose your game.

Now, the best and nearest way
Artificial to attain this self-continence, is
insensibi- to cultivate an *artificial insensibi-*
lity. *lity* of fear, anger, sorrow and
 concern of any sort whatever.

He, that accutely feels either pain or pleasure, cannot help expressing it some way or other; and whoever makes the discovery, has the springs of the affections at his command, and may wind them up or let them down at pleasure: whereas he, that witnesses no sensation of the mind, betrays no weakness, and is wholly inaccessible. Labour then indefatigably to subdue your resentments; for, as you are to bustle through the busy world,
 the

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the more frequent and more severe will be your pangs. The passions are, like the elements, excellent servants, but dreadful masters; and whoever is under their dominion will have little leisure to do any thing but obey their dictates.

In the particular of injuries, it is above all things necessary, *Dissemblance* sometimes, not only not to resent *tion of injuries*, them, but even to dissemble the very feeling them. Whoever complains, declares he would punish if he had the power; and, from that moment, your adversary both thinks his animosity justifiable, and will do you all the mischief possible by way of self-defence: whereas, if you seem ignorant of the ill-turn he has done you, he concludes himself safe from your expostulations or reproaches, and will believe it his interest to behave so as to avoid an explanation. Again, in wrestling with those that have more strength and power than yourself, tho' equity is on your side, it is ten to one but

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you are hurt more by contending for redress, than you suffered by the very grievance itself. Remember then the fable of the brasen and earthen pots, and keep as far as you can from the dangerous encounter. Again, I have known many a man interpret the most innocent action or expression into an affront, and, in the foolish pursuit of what he called justice, has lost the best friend he had in the world: and, therefore, those forward tongues, or peevish tempers, which rather chuse to vent their present spleen, than make it give place to their future convenience, not only keep themselves in perpetual troubles, but also shut the door against those opportunities which otherwise might have presented to their advantage.

But, though you must not let your *Irresolution, and indolence.* actions be governed by every sudden gust of appetite or passion that rises, you are not, on the other hand, to deliberate so lazily on every proposal, that you lose the occasion, while you are pausing whether you shall use it. Some fall into this aguish disease, through *doubt, ir-*

resolution, and *timidity*; and others through downright *indolence*, flattering themselves that, if wind and tide court them to-day, they will do the same to-morrow. But nothing is more dangerously fallacious; one moment sometimes offers, what whole ages might be wasted in soliciting in vain. If, therefore, such a nice and delicate crisis as this should court your acceptance, be bold! be vigilant! be resolute! and never sleep till you have made the most of it. There is more reason to use oeconomy in the husbanding time, than money, since it is infinitely more valuable; and he, that does not make this the ruling maxim of his life, may be said, very pertinently, to shorten his days.

I would further advise you, when you have any point to carry which depends on the will of another, to chuse the *minute of application*, with all the sagacity you are master of: for there is no man living whose temper is so even, as not to be sometimes more li-

Choice of opportunities.

able to impression than at others. Even contingencies govern us: we are more inclined to generosity, when a prosperous gale has breathed upon us; and more prone to peevishness and obstinacy, when ruffled by perplexities or misfortune. Some men are even so irritated by hunger, that, till they are appeased by a hearty dinner, they are inaccessible; and others so reserved and sullen, that, till a bottle or two has thawed their frozen humours, they have neither eyes, ears, reflection, or understanding. Such as these, therefore, are not to be esteemed the same men in one mood, as they are in another; and, if you happen to mistake the moment, do not immediately give out in despair, but renew the attack, till you find the soul open, and apt to receive what direction you please to give it.

At all adventures, never take
Behaviour to fire from an *angry man*, and op-
the choleric. pose fury to fury: but give the
frenzy way; and it will melt
into a tameness that you yourself will wonder
at. From being fiery and untractable, he will

become pliant and gentle; and, fearful, that, during his transport, he has broke the rules of decency and decorum, he will make a thousand concessions to re-establish himself in your good opinion, the least of which he would not have borne the mention of before: whereas, if, on the first provocation, you had flung away with resentment, you had not only lost your point, but your interest in the man for ever.

It is best, however, to confine your dealings, if possible, to such as are *pretty near on your own level*; where dependence may be mutual; and no *Safest to deal*
great consequence to be feared *with those on*
from the over-bearing humour *one's own le-*
of a would-be-lion, without *vel.*
teeth or claws. But where such

a temper happens to meet with large power, carefully avoid coming within the reach of it; such tyrants delighting in making a prey of their fellow-creatures; pleading their humour as a sufficient excuse for all manner of mischief, and making use of their odds of

strength to cut off every mean of reparation. In the days of queen Mary, Philip king of Spain, her husband, demanded the guardianship of her heir, if she should have one; with certain places of strength, to confirm his authority: offering at the same time his bond, to deliver up his trust, in case the child died immediately. But when the house, out of a false complaisance to the throne, was on the point of conceding, an unlucky question of Lord Paget's, *Who should put the King's bond in suit, in case he trespassed on the conditions?* turned the tide at once, and the proposal was rejected, I think unanimously. Public transactions may sometimes be applied to private: never enter into articles, therefore, but where there is a reasonable prospect of recovering the penalty.

I farther recommend it
Important affairs to you, as another whole-
to be managed in some rule for your conduct,
person. *to manage all your important*
affairs in person, if possible.

More deference is generally paid to the prin-

cipal, than to any delegate whatever: nor can any other person be either so well instructed in your views, or so capable to improve every advantage that may arise, as yourself. But, if want of health, or any other equal incapacity, should prevent your own attendance, rather negotiate by letter, than by the mouth of another. Your meaning may be ill understood, and worse delivered: offence may be taken at omissions or additions, of which you are wholly innocent: your very apologies may be so misrepresented, as to inflame, instead of appease; and you may be defeated in your designs, by a series of blunders, more deserving laughter, than serious and passionate expostulation. But, if ever you should happen to be intangled in such a ridiculous labyrinth, take it immediately upon yourself to wind your way out. A few minutes conversation will clear up the misunderstandings of a year, if there is no rancour at the bottom: for which reason, never conclude either to your friend's disadvantage, or your own, till you have had

the satisfaction of canvassing the affair face to face.

For the same reason, do not suffer yourself to be misled by *idle rumours*, and *gossiping tales*. Expressions, harmless when first let fall, receive their venom from the channel through which they are conveyed; and, by concluding at second hand, you are governed, not by the fact itself, but the apprehensions, humours, passions, follies, and even wantonnesses of other people. If then you will give these officious tale-bearers the pleasure of listening to them, let it be with a guard upon your heart, not to suffer it to be seduced by what perhaps is a downright forgery, or at least the grossest misrepresentation. But weigh well the character of him that speaks, against his spoken of; the circumstances, views, interests of both; and whatever else may help you to come at the truth, clear of prejudice or dissingenuity.

Having advised you to treat by *letters* rather than message, when hindered by incon-

veniences from attending in person, I must take a step back to caution you to write with the utmost deliberation, seldom without taking copies, and never without reading what you have written twice or thrice over. Letters are generally preserved, and thence are always at hand *as a sort of evidence against you*. You cannot, therefore, write too cautiously; I will not say ambiguously, according to the maxim of Tiberius, who sometimes wrote in that manner to the senate by design, to answer his own corrupt purposes. In a word, write so as not to deceive others, or expose yourself; with all the subtlety of the serpent, but the innocence of the dove.

God only knows whether I shall live to see you set up in the world; but, if I do not, this legacy will be almost of as much service to you, as your fortune, if you resolve to be so much your own friend, as to regard it as it deserves.

When, therefore, the term of your indenture is expired, and you grow ambitious of appear-

ing your *own master*, I advise you, *Caution in* in the most earnest and serious *setting up.* manner, to consider it as an affair that is to influence your whole future life. Many, by their haste and precipitation in this particular, have only hastened their own undoing; and, to get rid of a gentle subjection, have rendered themselves the perpetual slaves of want and wretchedness. To set up, and miscarry, is like the blast to the blossom: if it does not absolutely kill, it leaves it diseased, and the fruit is both worthless and despised. Hold the rein, then, tight on your impatience, and examine the ground over and over again, before you start for the prize. It has been observed, that few or none thrive, who set up the moment they are out of the leading-strings, as it were: hope has too great an ascendancy at that time of life, and the stripling is sanguine enough to begin where his old master left off. But the ship, that sets out with all sail and no ballast, is sure to turn bottom upwards: and, as I have before more at large laid down, curiosity, plea-

sure and expence, have so strong an influence upon the unexperienced mind, that solicitude and application, though the best friends a tradesman has, are dismissed without a hearing.

Would you, therefore, be prevailed on to tread in the same steps that have carried me through life with credit

*To serve first
as journeyman.*

to myself, and prosperity to my family, serve a year or two as *journeyman* to the shrewdest and most experienced person of your profession. You will learn more dexterity and address in the procuring and dispatch of business, during that interval, than in the whole seven years you had served already. It will, beside, give you leisure to look round for a proper place to settle in, where there is a vacancy in trade that you may hope to fill with success; as, likewise, to select those dealers who are likeliest to serve you best on one hand, and to court those customers who are the surest pay, and give the largest orders, on the other. Or, if you are too weary of servitude and de-

pendence to endure it any longer, enter into partnership with such a one as is above described; and, though you may expect he will manage so, that the contract shall rather incline to his advantage, you will be a gainer upon the whole: thenceforward, his experience, his address, and his sagacity, will be your's; and, for the sake of his own interest and character, he will be equally vigilant of your's.

But, if no such opportunity *Great rents.* offers, and you prepare to set out wholly on your own bottom, do not incumber yourself with a house of a *greater rent*, than the current profits of your business will easily pay. Many young beginners have half-undone themselves, by want of foresight in this one article. Quarter-days are clamorous visitants, and their dues must be sluiced off from the capital stock, if the product does not swell in proportion to the demand. Before, therefore, you attempt the dangerous experiment, make the exactest estimate possible, of the expences you may incur, and

the prospects you have to make the balance even; and rather trade within your compass, than beyond it: it is easy to enlarge your risk, but not to contract it; and once out of your depth, it is great hazard if ever you recover your footing any more.

It is a plain, but sensible rustic saying, *Eat your brown bread first*: nor is there a better rule for a young man's out-set in the world. While you continue single, you may live within as narrow bounds as you please: and it is then you must begin to save, in order to be provided for the more enlarged expence of your future family. Beside, a plain, frugal life is then supported most chearfully; it is your own choice, it is to be justified on the best and honestest principles of the world; and you have no body's pride to struggle with, or appetites to master, but your own. As you advance in life and success, it will be expected you should give yourself greater indulgence; and you may then be allowed to do it, both reasonably and safely.

Beware, likewise, of an ostentatious begin-

ning; a huge, unwieldy, tawdry
Fine shops. *sign*, and of laying out as much to
adorn a shop, as to fill it. There is,
here and there, a street in this town, where
the shops are set out with looking-glasses, carv-
ings, gildings, columns, and all the ornaments
of architecture; where both masters and men
are beaux in their way, and make it a science
to inveigle customers by their civilities, as well
as their outside finery: and yet more younger
sons of good families and fortunes, from two
to ten thousand pounds, are here wrecked by
these prodigal stratagems, than in half the town
beside; and all for want of proper forethought,
in estimating the certain issues and the uncer-
tain gains, with proper allowance for unavoid-
able losses, by some customers who cannot pay,
and others who will not; some who are above
the reach of the law, and others beneath it.
And truly, from their wretched examples, I
have often been induced to conclude, that
young sparks, who set up with a large and afflu-
ent fortune, are not in so sure a road to thrive,
as those who are limited to a more scanty pat-

tern. For the first think they may command fortune, and therefore launch into expences without fear or wit; nor believe they can be undone, till it is too late to prevent it: whereas the last, by being ever in fear of ruin, make use of all their wit, application and industry, to be above the danger; and hence get into such a habit of temperance, solicitude and frugality, that no prosperity can get the better of; whence, in process of time, every pound becomes a hundred, every hundred a thousand, and the labour of one life enriches a whole family for ages.

What next occurs to me is on the head of *servants*, who are of *Servants.* much more importance, both to your quiet and welfare, than you may at first imagine. And, by the way, let me premise to you in general, that they are but too frequently domestic enemies, whose views, designs and inclinations, are opposite to your's; hating your authority, despising your person, and watching every opportunity to injure you, even to gratify their malice, in defect of other

more interesting motives. Such, I say, they are in general; and you will find all their little cunning and dexterity will be employed to cheat and impose upon you; for which, in spite of your utmost caution, opportunities will not be wanting, nor will they fail to improve them. Some there are, however, among them, who retain their integrity, who consider their master's interest as their own, and who labour as indefatigably to serve it. And these, indeed, are diamonds of the first water; nor can their endeavours be too cordially accepted, or too punctually rewarded. Yet even these are not to be trusted too much with the secret of their own strength; importance of any kind being what human frailty is least able to bear. I do not advise you to place an unlimited confidence in any, even the most promising: but, above all, beware of him who fawns and flatters to insinuate into your favour; for they are such, whom nature has gifted to deceive, and they study to make the most of that dangerous talent. In my whole

whole life, I never knew any of this class, who had any thing else in view; and they have generally such a consummate impudence, that they practise their rogueries, while they stare you in the face, and ever mean the most mischief, when they pretend the most service.

Though I would have you treat your servants as your fellow-creatures, however humble their lot, I caution you to avoid all approaches to an indecent familiarity with them: for, to a proverb, it is accompanied with contempt, and contempt never fails to break the neck of obedience; those servants, that are not kept under a proper subjection, being apter to dispute than obey: which, if you would preserve your authority, you are not to permit even in the best. No doubt, it is ridiculous enough to see people commanding absurd things to be done, only to manifest their power; but this is certain, the capricious tyrant is better obeyed, than the man of gentleness and forbearance, who refines too

much on the dictates of his own compassion, and suffers himself to be persuaded out of his will, because it seems troublesome to his servant to comply with it. Check, therefore, the first appearance of demur or expostulation in one you desire to retain, to prevent subsequent animosities; and turn away him forthwith, who is guilty of the same trespass, without the pretence of merit to give a colour to his audacity.

Few friends are to be *trusted*
Trusting them with secrets; servants never,
with secrets. if it is possible to be avoided:
 for, once at their mercy, they
 grow insolent, and make no difficulty to withhold their service, when they know you dare not exact it. And what a lamentable figure must that family make, where subordination is reversed, and the master, instead of commanding, is forced to obey?

You are farther to observe, that servants are commonly a barren soil in point of gratitude, and, however lavishly you scatter your favours, seldom think themselves obliged to

make any return. Like wild beasts, you may bribe them, for a while, into something like a relenting softness; but, upon the first distaste, they return to their natural fierceness, and forget they ever had any reason to be thankful. Beside, they ever interpret your favours as their due, and, though they loudly repine when they are withheld, never make acknowledgements when they are bestowed. In which conceit, the more liberality appears on your side, the more sufficiency breaks out on theirs; and, immediately on being ruffled, bid you provide yourself.

But, rather than be in a servant's debt, never keep one at all: for if, by way of convenience to yourself, you should run into arrears with them, without making them an instant requital, they will take care to do it for you; and, assure yourself, it is no good husbandry to suffer them, in any thing, to be their own carvers.

Having proceeded thus far *Servants not to*
to secure you from being in- *be oppressed,*
jured by them, I shall now

drop a hint or two on the other side of the question, to dissuade you from being the *aggressor*. In order to which, behave to them with mildness and affability ; not passionately abusing them, or peevishly cavilling with them, to gratify your own splenetic humour ; but giving orders with decency, and reprehending faults with temper ; that conviction may wait on the one, and respect on the other. For nothing more impairs authority, than a too frequent or indiscreet exertion of it. If thunder itself was to be continual, it would excite no more terror than the noise of a mill, and we should sleep in tranquillity when it roared the loudest. If ever then you give way to the transports of anger, let it be extremely rare ; and, never, but upon the highest provocation.

If your domestics fall *sick* in
but used with your service, remember you are
lenity. their patron, as well as their
 master ; and let your humani-
 ty flow freely for their preservation : not on-
 ly remit their labours, but let them have all the

assistance of food and physic which the malady requires.

Again, Never let your ear be too curious in listening to their conversation. Passages will sometimes occur among the best servants, that will argue much levity, and little respect; yet are void of rancour; and, as not expected to be overheard, are not fit for your notice, or resentment.

In one word, Rather exceed your contract with them, than make the least abatement: what is a trifle to you, is of importance to them; and nothing is more reasonable, than to let them be gainers, in proportion to the time they have spent in your service. As I would advise you to keep them close to their business; so I recommend it to you, likewise, to indulge them, now and then, in certain hours of recreation. Their lives, as well as our's, ought to have their intervals of sunshine: it keeps them in temper, health and spirits; and is really their due, in equity, though you may, politically, bestow it as an act of grace. To

conclude on this head, If they have any peculiar whims in their devotions, leave their consciences free: you may take what care you please of their moral conduct; but, in their opinions, they are accountable to none but God and themselves.

If you take an *apprentice*, do *Taking ap-* not let the bribe of so much money paid down at signing his *prentices.* indentures, or the prospect of a seven years service, induce you to accept one of an untoward disposition, evil inclinations, or unprincipled in virtue and good-manners. It is not to be imagined what disorder such will create in your family, and what vexation to yourself. But, for the sake of good qualities, sober education, and a tractable, obliging temper, abate in the consideration. Peace is worth infinitely more than money, since money cannot purchase it. And, if such a one should fall to your lot, treat him more like a son than a servant. Remember he is descended from your equal, and that he will one day, be the same himself: nor, when that day comes,

have occasion to blush at reproaches he may justly make, and you will be unable to answer. In fine, look back into your own life, to recollect what you suffered or expected, when in the same circumstance yourself; and, looking forward, imagine what sort of treatment you would wish a master should use to a child of your own.

I have before promised you to treat more at large of your *choice* *Choice of*
of a wife: it is now a proper place *a wife*.
to make it good. For, though this
topic is, at present, much too early for your
consideration; I am willing thus far to disarm
death of his sting; and, while I yet live, give
you the instructions, which, when more seasonable, may be out of my power.

And, first, with regard to marriage itself:
As a duty to nature and the commonwealth,
I cannot help recommending it; but, with regard
to your own easy passage through life, I
am half inclined to the contrary. The shrewd
Mr. Osborne, in his advice to his son, is pleas-

ed to insinuate, that it is the creature of policy only; adding, "The wily priests [Roman Catholics] are so tender of their own conveniences, as to forbid all marriage to themselves, upon as heavy punishment as they do polygamy unto others. Now, if nothing capable of the name of felicity was ever by men or angels, found to be denied to the priesthood, may not marriage be strongly suspected to be by them thought out of the list, though, to render it more glib to the wider swallow of the long abused laity, they have gilt it with the glorious epithet of sacrament?" I will add no comment on this passage, but leave you to make what conclusion you please.

But, if you rather incline to venture on this critical state, I charge you to look upon it as a point on which your whole happiness and prosperity depend, and make your choice with a becoming gravity and concern. I charge you, likewise, with equal earnestness, if, by ill fortune or ill conduct, your affairs should be in ruins, not to make marriage an expedient

to repair them. I do not know a worse kind of hypocrisy, than to draw in the innocent and unsuspecting, by false appearances, to make but one step from ease and affluence, to all the disappointment, shame, and misery, of a broken fortune. If, therefore, you must sink, sink alone; nor load yourself with the intolerable reflection that you have undone a woman who trusted you, and entailed misery on your offspring, who may have reason to look on you with abhorrence for having cursed them with being.

Till, therefore, you are not only in a thriving way yourself, but have a fair prospect that wedlock will, at least, be no incumbrance to your fortunes, never suffer yourself to think of it at all. The portions, received with wives, pay so large an interest, by the increase of family-expences, that, in the end, the husband can hardly be said to be a gainer. Do not be deceived, therefore, with that bait; but build on your own bottom; and calculate your charge, as if there was no such thing as a fortune to be depended upon at all.

Which done, proceed in your choice on the following rational principles.

Let her be of a family not vain of their name, or title, or antiquity; those additions, on her side, being certain matter of insult to the defects on your's; but remarkable for their simplicity of manners, and integrity of life. Let her own character be clear and spotless, and all her pride be founded on her innocence. For, however unjust it is, the blemishes of parents are a reproach to the children; nor can time wear it out, or merit itself efface the remembrance.

Let her also be alike free from deformity and hereditary diseases; the one being always, and the other often, entailed on the breed, and witnessing the father's indiscretion from generation to generation. Neither fix *Beauty*. your eye on a celebrated *beauty*! It is a property hard to possess, and harder to secure. To such a one a husband is but an appendix: she will not only rule, but tyrannize; and the least demur, to the most capricious of her humours, will be attended

with the keenest upbraidings and invectives, the most cordial repentance that she threw herself away on one so insensible of the honour he had received, and the most sincere resolutions to make herself amends by the first opportunity.

But do not, for these reasons, wholly despise harmony of shape, or elegance of features. Women are called the fair sex, and, therefore, some degree of beauty is supposed almost indispensable. No doubt, it is the first object of desire, and what greatly contributes to continue it fresh and undecaying. It is, likewise, often seen to be derived from the mother to the child; and, therefore, as an accomplishment universally admired and coveted, to be esteemed worthy the caresses of the wife, as well as the pursuit of the libertine for a prey.

What we call *good-nature*, is another ingredient of such im- *Good-nature.* portance in a matrimonial state, that, without it, the concord can never be compleat, or the enjoyment sincere. On which account, it is both allowable, and even expe-

dient, to make some experiments before-hand on the temper that is to blend or ferment for life with your own. If you find it fickle and wavering, she will sometimes storm like *March*, and sometimes weep like *April*; not only with cause, but for want of it: if sluggish and insensible, her whole life will be a dead calm of insipidity, without joy for your prosperity, concern for your misfortunes, or spirit to assist in preventing the one, or forwarding the other: if testy and quarrelsome, you will cherish a hornet in your bosom, and feel it's sting every other moment in your heart; or, if morose and sullen, your dwelling will be melancholy as a charnel-house; and you will be impatient for a funeral, though almost indifferent whether her's or your own. But you must not be too scrupulously exact in this scrutiny: there are none of these jewels without flaws, and the very best method of enduring their faults, is to remove your own.

This, however, bear always in mind, that if she is not frugal, if she is not what
A good manager.

is called a *good manager*, if she does not pique herself on her knowledge of family-affairs, and laying out money to the best advantage, let her be ever so sweetly tempered, gracefully made, or elegantly accomplished, she is no wife for a tradesman; and all those otherwise amiable talents will but open just as many ways to ruin. I remember, on the wedding-night of an acquaintance, where I was a guest, a motion was made, to pass an hour at an old game called *Pictures and Mottos*: the manner of which is, for every person in turn, as he is called, to furnish out a device for the painter, with a short sentence by way of explanation. The bride began it, who addressed herself first to her husband; who readily gave for his conceit, *A yoke of oxen*, and for his motto, *Let us draw equally*. This is the only true condition of matrimony; and nothing is more reasonable, than that, as one has the whole burden of getting money, the other should make oeconomy her principal study, in order to preserve it. In short, remember your mother, who was so exquisitely versed in this art, that

her dress, her table, and every other particular appeared rather splendid, than otherwise, and yet good housewifery was the foundation of all; and her bills, to my certain knowledge, were a fourth less, than most of her neighbours, who had hardly cleanliness or decency to boast, in return for their awkward prodigality.

It would not be amiss neither, *Religious* if she you chuse, had rather a *redisposition*. *ligious turn*, than otherwise. Her conduct will be the more exemplary, her life more rigidly exact, her authority more punctually revered: she will be less at leisure to follow, and less disposed to admire the vanities that bewitch the rest of her sex. But, if her piety should degenerate into superstition or enthusiasm, she is, from that moment, a lost creature: either the domineering spirit of holy pride will turn your house into an inquisition, or the absurd terrors of a hurt imagination make it resemble the cell of a penitent convict.

In the affair of *portion*, as, on the one hand, your conduct ought to *Portion.* be provident and wary; so, on the other, it ought to be genteel, and noble. Nothing can be more sordid, than to bargain for a wife, as you would for a horse, and advance or demur in your suit, as interest rose or fell; and, if she you solicit, should betray too strong an attachment to the like mercenary motives, be assured, she is too selfish to make either a fast friend, a decent wife, or a tender parent. Fly from such, therefore, the moment the Smithfield genius breaks out: But do not fly to one who has nothing but beauty, or, if you please, affection, to recommend her! A fair wife, with empty pockets, is like a noble house without furniture, showy, but useless: as an odious one, with abundance, resembles fat land in the fens, rich, but uninhabitable. Let an agreeable person then first invite your affections, good qualities fix them, and mutual interest tie the indissoluble knot.

Of the two, though, as reasonable happiness is the end of life, if your circumstances

will bear it, rather please your fancy in one you like, than sacrifice your domestic peace, to the possession of wealth, you will never be able to enjoy. But, if the narrowness of your fortune will not allow you such an indulgence, tremble to think of the unavoidable consequences! for, if happiness does not consist in abundance, be assured it flies from necessity! and, though the protestations of unextinguishable passion make a very good figure in poetry, they have very little relation to common sense. Beside, though many have flattered themselves, that, by taking a wife out of the arms of affliction, the condescension, the obligation, would warrant a suitable return of gratitude and affection, I have known such as have been miserably disappointed. Few minds are strong enough to bear prosperity; is it a wonder, therefore, that it should turn a weak woman's brain, and that she should make her demands in point of figure, prodigality and expence, not according to her own birth, fortune or expectations, but your's?

How-

However, if all this is not sufficient to deter you from such a *Poor re-*
choice, at least take care that she is *lations.*
not surrounded with *hungry relati-*
ons: for, if she is, they will throng about you
like horse-leaches; and, by the connivance,
artifice, or importunity, of your wife, either
beg, borrow, or steal, your substance, till they
have plucked you as bare as the jay in the fa-
ble.

But take this along with you: there is not
a perfection, either of body or mind, to be
met with in low life, which is not to be as
easily attained in high; and this is certain,
that a great fortune gives no adamantine qua-
lity to the heart: and, if opportunity favours,
she who has that advantage, and almost every
other, may be won by address and assiduity,
in as little time as she who is void of all.

In my first sketch of this essay, I expatiat-
ed, I fear, a little too largely, on the means of
rendering your courtship pleasing to the per-
son you desire to win. In this, therefore, I
shall endeavour to be as brief as possible. And

indeed, in these cases, nature is the best tutor, and the eloquence of unfeigned passion more persuasive than the most artful strokes of the most accomplished orators.

There is not, however, any *Courtship*. things more necessary, than so to regulate the progress of this insinuating impulse, as to have it thoroughly at your command: for if you give it too large a scope, instead of being master of it, it will be the master of you; and you will, thenceforward lay your weakness so open, and appear so manifestly in the power of your mistress, that the pleasure of tyrannizing will be irresistible, and she will exert her sovereignty to the utmost, only to gratify her own pride with the barbarous experiment.

Nor is this the only necessary caution you are to observe. As you are to keep as much as possible out of her power, so, on the contrary, you are to endeavour as much as possible to ensnare her into your's. To which end, it will be expedient, to make your visits always contribute to her pleasure. Never be seen but in your gayest mood; be prepared

with the most entertaining topics of conversation; be furnished with some slight, but welcome present: never stay till the spirit of the dialogue is exhausted; nay, sometimes take your leave, when she seems most desirous you should stay: nor ever mention love, till you are in a manner certain, she is half-ripe to make it the first petition in her prayers; and, even then, let it be so mixed with raillery, that, in case you have deceived yourself in your conclusions, you may, without a blush, laugh off your own disappointment and her triumph together. If she indicates that you treat so serious an affair too lightly, and appears only displeased that you are no deeper enamoured, the transition is very easy to a more passionate deportment, and you may carry your point by arguments, assiduities and services, though joke and humour failed.

Do not distinguish your *wedding-day* too ostentatiously, or suffer it to pass away without proper *Wedding-day* marks of acknowledgement. Let it wear a sober smile, such as would become your

bride and you for life; not be convulsed with riotous laughter, that leaves tears in the eyes, and heaviness at the heart, as soon as the fit is over.

Suffer me, likewise, to remind you, that, though most men marry, few live, happily;

which manifestly proves,

Complaisance after marriage. that there is more art necessary to keep the affection a-

live, than procure its gra-

tification. But, as this is a point of the highest importance, let me advise you to study it as the science of life. In order to which, do not permit yourself to think cheaply of your wife, or neglect her because you are secure in possession. It is impossible but a woman must be grievously shocked, to see the servile lover transformed at once into the tyrant-husband.

Assure yourself there are but very few steps between indifference, neglect, contempt, and aversion. And, therefore, if you have any respect for your own repose, let your first transports be moderate; and, when over, do not, so much as with a look, betray either satiety or repentance; but let the same cheerfulness

appear on your brow, the same tenderness in your eyes, the same obliging turn in your behaviour, and, give her daily and hourly proof, if possible, that she is as dear to you as ever. Above all things, never let her imagine it is a penance to you to stay at home, or that you prefer any company whatever to her's: but, on the contrary, let her share with you in all your pleasures, and find frequent opportunities to induce her to think, it will be her own fault, if she is not the happiest woman in the world. By these means, she will not only dread to lose your favour, but, from inclination and gratitude, endeavour to preserve it. Those husbands are fools who think to terrify their wives into submission: for, whatever is yielded though compulsion, will be resumed, as soon as ever occasion offers; and those, that restrain the unwilling, experience as much trouble to keep them in obedience, as pleasure in being obeyed.

But, if ever this delightful calm should be ruffled by any little escape of peevishness or anger, do not widen the breach with bitter

expressions, or give way to a dogged fullness, that may prolong resentment till it becomes unappeasable. Where frailty is mutual, offences will be the same; and so should forbearance and forgiveness too: love, like charity, should cover a multitude of sins; and there is no room for malice in the heart which harbours that amiable guest. Interpret favourably, then, every incident that provokes your disgust: if obliged to complain, do it gently and dispassionately, and gladly to receive the first acknowledgement as a very sufficient atonement. Nor vainly and obstinately insist on her submitting first. Depend upon it, the most obstinate of the two is the most foolish; and it will be for your credit that the odds of wisdom should be on your side. To say the truth, no woman would marry, if she expected to be a slave; and there can be no freedom where there is no will: in all trifling matters, then, leave her to her own discretion; it will be of advantage to you on more important occasions: and she will chearfully forbear interfering in your province, if she finds herself undisturbed in her own.

As to what remains; have but one table, one purse, and one bed: either separate, will be attended with separate interests; and there cannot be too many ties to strengthen an union, which, though calculated to last for life, is of such a cobweb kind, as often to wear out before the honey-moon.

I conclude on these domestic articles, with advising you, to be modest in the furniture of your house, and not over-curious in your bills of fare. Let there be always such plenty, that if any accidental guest drop in, you need not blush or apologize for his entertainment: but no superfluity at your own board, or waste at your servants. Even when you entertain, which, I hope, will be as seldom as possible, do not swell out the pride of a day, to such an exorbitant size, as to make a reduction of your expences necessary for a month to come: but remember your whole life ought to be of a piece; and that, though you were to entertain a lord, a tradesman must defray the charge. Neither think it beneath you to be your own caterer: it will save you many a

pound at the year's end, and your kitchen will be much better supplied into the bargain.

A maxim of the same prudent nature, is, to go to market always with ready money: for, whoever runs in debt for provisions, had better borrow at ten *per cent.* and will find it easier to balance his accompts.

To which may be added, that such idle profusion only excites envy in your inferiors, hatred in your equals, and indignation in your superiors: who are, moreover, apt to think every extraordinary item in your banquet is made an article in their bill; and, therefore, will incline, with a certain witty duke, to *deal* with one who scarce affords himself necessities, and *dine* with you.

As to what concerns the *Education of* *education of your children, re-*
children. collect your own; recollect the precepts I here present you with for the conduct of your future life, and you cannot be at a loss to render them wise, honest, and thriving men. First, take care of their health; then, their morals; and, finally, of their making their way successfully

through the world. Under which last head, I recommend it to you, in the most earnest manner, not only to make them scholars, or even gentlemen, in case your fortune will afford the means, but men of business too. It is the surest way to preserve an estate when got, amass together money enough to purchase one, or keep the wolf of poverty from the door, in case of misfortunes. How many descendents of eminent citizens have I seen undone, through a neglect of this rule! who, set up early in polite life, have been even ashamed of their origin, and would, if possible, have disowned their fathers, to whose indulgence and application they owed the very means of living idly and prodigally; the only title they had to be ranked among the gentry!

I shall close all, with two important hints, which, as more fitted for the consideration of your riper years, I have purposely reserved for the last. In England, *Politics*. it is impossible for a man who has a vote to give, not to have some concern in *public affairs*. The talk of the times, the very news of the day, will make him a party, whe-

ther he will or no. In your own defence, then, and even to preserve yourself from the fallacies of interested men, make yourself acquainted with the history of the British constitution in general, and that of your own times in particular: the right of the subject, the privilege of parliament, the power of the crown, the pretences of patriots, and the designs of ministers; the rise, growth, extent, and importance, of our commerce; the expediency of taxes, the danger of a military force, and the real views of all the different parties that have worked the nation into its present ferment. But make this your amusement, not your business; that, when you are called upon to name your representative in parliament, you may be able to judge for yourself of the virtue or ability of the candidate; explain the services you expect from him; and, if need be, furnish out a test to know how far he may be depended upon, to enforce privileges, redress grievances, and stand in the gap between the incroachments of power, however disguised, and the liberties and properties of a defenceless people. But I charge

you, upon my blessing, to wear the badge of no party whatever. Be assured it is a badge of slavery, and, under the pretence of procuring you esteem and confidence, will render you unworthy of both. To be free, is to be independent; and, if you would continue so, consult your own conscience, and act only according to its dictate. Despise flattery on one side, disdain corruption on the other; and let the venal of all ranks know, that your traffic is not in infamy, nor your gains the wages of corruption.

Religion, with which I conclude,
I would have you both fully re- *Religion*.
verence, and devoutly practise:

but not as the hypocrites do, as a sort of commutation with the world, for living like a cannibal, and preying upon your fellow-creatures. God is a spirit; worship him then in spirit, and truth; not with unmeaning jargon, and ostentatious ceremonies. Come before him with the incense of an innocent and virtuous life; and, where-ever you address him, either with prayer or praise, he will not be slow to hear, or backward to accept the

grateful offering. As to believe you are always within the reach, and under the care, of his providence, is an everlasting source of comfort; so, to remember you are ever in his eye, and that all your actions, words, and thoughts, are registered before him, will preserve you sinless, though surrounded with temptations.

Finally, Though I would have you consider the present life as a state of probation, and the future as the certain rectifier and rewarder of all the good and evil committed here; yet live innocently, live honestly; live usefully, if possible, apart of that interesting consideration. Men discharge their duty to the world, who act uprightly, whatever is their motive: but they are best acquitted to themselves, who love and practise virtue for its own divine perfections.

THE END.



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